THE MORMON CRISIS.

Protest of the Excemmunicated Against the Decree of the Council.

They Claim the Right of Preedom of Speech.

Brigham Young Holds it Apostacy to Differ with the Priesthood.

The Excommunicated Turned Over to "the Buffetings of Satan."

The last number of the With Magazine, dated October 20, contains the following appeal to the people on the part of the Mormons who were recently ex-communicated by the High Council for publishing in their magazine certain articles obnoxious to the policy of Brigham Young against such excommunication. We give the appeal and protests in full, as it is evident that there is a crisis in the history of ormonism which threatens to become of great gen

An Appeal to the People.

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Since the date of writing my last editorial a starting change has taken place in my situation, aithough not in my feelings or sentiments towards the members of our Cauron. For writing such articles as "our Workman's Wages," "The True Development of the Territory," "Steadying the Ark," Ac., a charge has been preferred against me of apostacy, on the ground that I have no right to publicly discuss the wisdom of any measure or public of the priesthoon and expect to retain a membership in the Church at the same Lime. For asserting my behelf that the disspet gives on the freedom to duffer with the leaders of the Courte and the privilege of stating my difference of aphinon provided I do it honestly and respectfung, I have been deprived of my membership in the Church—the docume being positively hald down on the occasion of my trust by President Brigams Young and Effer George Q. Cannon that "it is apostacy to benestly differ with the priesthood in any of their measures."

If this definition of apostacy be correct, of course, I am an apostacy, because it is true that I do not see eye to eye with our ecclessations leaders on the subject of the reduction of our workness wages, the mineral development of the Territory and similar

I wish to give in a brief way a statement of the cir-cumstators attending my expuision and the reasons by which I have been guided in the course I have taken, so that all my friends may judge for them-gelves. In using this I shall have to omit most of the preliminaries councived while the case, insumen as they occurried at the "School of the Prophets." Suffice it to say that on Samirday, bith October, an announcement that we had been violently decounced by President Young reached our ears and on the fol-lowing Sainrias we were number to amones.

Monday we appeared before the High Council city hail, which was densely packed with the writtee of the Chuich—he ordinary members, it those who appeared as witnesses of were ally invited being allowed to be present. The wing is a brief sympass of the trial, from minimale on the spot.—

er the charge of apostacy had been preferred dur deering Chunda, on the ground of articles elaction containing views on manoral quesdiffering with those of the President, as well as acount of an expressed being that members of thomas held not only a right to think but to extend the acount of an expressed being that members of their deal on such subjects, the question was to Elder Cannon whether "it was apostacy to honestly with the measures of the President, high is apostacy to differ honestly

d trusted, Nowever much they might object to his meety and parity of purpose.

L. I. T. Harrison thos stated that if it was apost to firm y to differ conscientions; what the priesthood of Church se must be considered an apost to object the consciention; by to differ any differ with them on some unstarts, so point upon which the most particularly differed at their right to expel people from the Chirch observed of the policy. He situated that they had a right sommen of him impliest obscience of every Gespelimance, he well as to every condition of a pure life, that he chanced as his right was respectfully and uperately to discuss may difference of opinion he gate energian without being cut of from the arctin's sodoing.

are of the despai above to him in foreign lands owns sold that is this Churca the timous freedom speech would be permitted. Popery and other stems had nutzined freedom of speech but in third such oppression was to be challed forever all never rate again its accuract head. He accepted to Gospel on lines terms, not simply necessary and direction that he compared to the control of the control of

soited in his entrance into the church. If ac had recented up he laider of his own church. If ac had recented up he laider of his own charten and long ment to get his the church, why should be now be chiled upon to kick that down by which he had an exhibit and to kick that down by which he had so child and to kick that when he had done him so much good?

The observed to the requestion for any rean to accept any doctrine or principle that he did not fully understand. Such at count not be supported by sound reason. We could only be expected to accept any principle because to was beautiful and true. We were not required to accept any principle he cause for years of the accept that an interactive we were not required to accept the cause they principle came from yed, and a was beautiful and the expected tenoming higher, hours and more benyany than any other beings. How could we tell that also better to our intellect and judgment than other doctrines. Reyout this without of the latter of the head of the latter to our intellect and judgment than other doctrines. Reyout his without the passivety and miniquiringly obey the priesthood, because otherwise we could not build up zion. He could not see this. A histon bout upon soch a principle could be no zion. The only giory or beauty that their overalishes. Pity thousand people acting in concert, building no excellent clare or doing say thing else well, but doing it meckanically, occarse they were told, was no sight to be adamined. A dozen persons, not operating hair as perfectly as to the nature of their work, but doing wint this they do intelligently, must be a far more dalightful exhibition to Good and intelligences.

These were his views. If they constituted apostacy, the Council must deal with him according to their laws. One thing, however, they could not do. They might cut him off from his reference, and he intended so live and die with them, and no

should hever cut his brethren of from his affections. He had heen twenty years a member of this cherich, and he intended to live and die with them, and no one should ever drive him from their midse. He knew and could bear teatimony that Joseph Smith was a propert of God. He could bur testimony that Brighian Young was divinely called to succeed Joseph Smith in the President was inspired to bring this people to these mountains. He then read the following

And present the tonormal sect of Church control of the Church is that it it the right of all members of this Church is accept any principle or measure presented to be presented, further than the light of God within is the right of ad persons, so long as they of the deeper and live or

nert of moderation and nert, if and an unrighteous any porsen from the burs of this Church

In any person holding the prisathood, claim the right of, respectfully but freely, discussing all claim the right of, respectfully but freely, discussing all trees upon which we are called to act. And, if we are from this Church for asserting this right, while our fig is dear to us, we will suffer it to be taken from us are than resign the libertles of thought and speech to the tiospet entitles us, and against any such expulsion means our soleran protest before God and Angels, witness our hands this sid October, 1888. HARRISON, W. S. GODBE.

Speeches on the question were then made by Presidents Brigham Young and George A. Smith, also by Elder Cannon and members of the Council, and a verifict of excommunication against W. S. Godbe and E. L. T. Harrison finally rendered.

For replying in the affirmative to the question whether he sustained the above brethren in their course. Elder bit B. Kelsey was summarily cut of from the Church.

Por replying in the addrmative to the question whether he sistained the above brethren in their course. Elder left B. Kelsey was summarily cut of from the Church.

During the above trial remarks were made by various speakers, comparing us to every foul apositions the laws, the Highess and Fosters, and every debauches, drankard, whoremonger and gambler—had ever left the Church for his own imputious purpose. In reference to this I have only to say that our past lives are before the people, and the future will show whether there is any difference between men who come out in the assertion of a principle and men of the chass referred to.

It was also asserted, without the first fraction of proof, that we were seeking Gentile influence and hid to the injury of the religious interests of our community. Inasmuch as thes statement will, doubtless, be reiterated in order to arouse the feelings of the people of the Territory sprainst us, while we boldly arow that we respect all men, Genthes or otherwise, in exact proportion to their private virtues, we dare any Genthe in this Territory or out of it to come forward, from woom up to this very moment, we have ever sought the first private virtues, we dare any Genthe in this Territory or out of it to come forward, from woom up to this very moment, we have ever sought the first private virtues of each of the come forward, from woom up to this very moment, we have ever sought the sets purious of faith and principle necessarily unite the hearts of faith and principle necessarily unite the hearts of faith and man of the men; but independent of this consideration and viewing men as men along, we respect Gentile as much as Mormon, provided they act as well, and better than hormon if they act better.

better.

We have sought no Gentile co-operation, and shall seek not further than we shall desire and seek the frieudship of all good men, because we believe that, as a people, we need no aid beyond our leve that, as a people, we need no aid beyond our seek the frieudship of ail good men, because we have out this subject. We wish them to understand that we have intelligence, maniness and divanity enough among our people and in our system to ocreet our own evils where we have any system to ocreet our own evils where we have any system to ocreet our own evils where we have any we gratefully accept a mong of puritying her own fountains and presenting herself before the world a model of reedom and a centre of light and truth. There is another suggest upon which we wish to say a word. During the investigation of our case resident Young many times asserted his withing-ness that we should enjoy freedom or speech and of the piece. This we beneve to be true, so far as our divir right ser concerned. We have no quarre with him or any other man in the priestanoi on the question of our civil right to speak and publish in than. No one has interiered who us in thi respect. This is not our civil right to speak and publish in than. No one has interiered who us in thi respect. This is not our civil right to speak and publish and retain our positions as members of the Church. In every other respect we have all the freedom we want. We make this stakement now to all because an effort was and whi be made to prove that we want the outside world to believe that there is no freedom to think and speak within the limits of the Church. What a farce to say, "Preturer, you have all the freedom to speak and publish who have that there is no freedom to think and speak within the limits of the Church. What a farce to say, "Preturer, you have all the freedom to speak and publish you, not withstanding." President young says are free to say, "Preturer, you have all the freedom to speak and publish you, not with said the face of the farman has been

that man necessarily is the willi and voice of the Lord in all he chooses to do and say. It is a manifest trute and agreeable to all experience that food can only inspire a man to the extent that his organization and spiritual character will admit. A man may have a strong and determined has, and conscientiously believe that his projects are the will of fleaven when he is only following like bent of his own organization. God never did or can work through any man further than that nature of the strong and will may permit. On this necessaries and the cost, independent of the light of Lord within—it to build upon them—even the greatest and the cost, independent of the light of Lord within—it to build upon the sand. Presthoods and presidents are not given for man's minimize guides they are morely also or "helps" for the cultivation of the greater and more absolute light within the sour. That light is infallible, because it travets beyond all earthly weaknesses and trinks directly and immediately from the throne of God Rosh.

With these explanations I present my case and that of my friend, without your weaknesse and that or will at ingre. We may no illustrian of any

Church no man or number of men-irrespective of their position in the priesthood—have a right to distellowship a man for such accretication. Had I been guilty of irregular attendance at the School of the Frophets without justifiable cause I should only have broken one of its rules, the penalty of which, at most, could not have exceeded assementership from the School.

In attempting to discharge this duty I desire to be guided by the inspiration of Heaven, that my readers may have a correct understanding of my views and appreciate the high motive that now prompts me to give them expression.

In the first place, I wish it distinctly understood that I will speak about principles and not persons; let there be in your minds a clear line of demarcation between them, for while I feel solemnty impressed to speak with the utmost freedom concerning some principles that may reflect unfavorably on the judgment of the authorities, let it be remembered that I do not impugn their motives, question their integrity or attack them as men; but it certainly is my right to judge as to the correctness of the principles taugut by all men, whether they be inside the pale of the Church or not.

It is proper for me to state in this connection that nossess only the kundest teetings towards my

To minds unshacaled by superstition and free to think, the bare statement of such a principle would be sufficient to snow its fallacy, its dwarning inducate on the intellect, its learnul and dangerous tendency.

Yet this doctrine is asserted and enforced, and these was dare question its divinity do so at the imminent risk of their standing in the Church, in losing which they become banished from social circles, positions of public trust and honor, and to some extent from business patronage. Neither does the mischief end here, for in nearly all such cases the verdict against the parties cut off is that they are grossly immoral, and, therefore, have got into sprittual darkness and allowed the devil to lead them at his will, no matter how long their standing in the Church, how much they may have done for the advancement of its cause or how irreproschable their lives.

Almighty, whether I could see their utility or not. Moreover, of late years I have been more or less interested financially in some of the chierprises of the Church, and thought it probable I might be required to be more so. I deemed it, therefore, to be absolutely necessary that I should have my faith intelligently based, my principles clearly defined, and settle this question of obedience to an infallible priesthood forever.

I looked above and sought for light from its great foundain, and the light came, and with it a direct testimosy that loseph Smith was a prophet, seer and revelator, and fulfilled a divine mission, and Erigham Young became President of the Church by the will of the people and the approval of Heaven. But did it follow of necessity that all his sothernes were fraugat with heavenly wisdom, or that obe-tience to

and presidents are not kiven for man's infanished guices, here are increased as or "neight" and more absolute guices and mark and or "neight" and more absolute guices and in the second president of any training and the property of the control training the support of the training of the president of any trend, without a Good and the control training the support of the support of

ject illustrates the fear some have of President Young. A man occupying a high position in the Church said he would not dare to tell the President anything he did not want to know, meaning anything that did not accord with the President's views. Some twenty vears ago I occame identified with this people, because the principles presented to me appealed to my reason as being true, and the sweet inducance that accompanied them told my heart that the work must be divine. Since teen, the weaknesses of human nature permitting, I have been faithful to the truth I then embraced and have learned to love it more and more as my nature unfolded and my appreciation of its beauties increased; and it never was so priceless, so dear to my soul as it is to-day. I have responded to the requisitions of the authorities frequently, because I have seen their utility and lest myself interested in their accomplishment; but sometimes I have done so at the cost of thousands of dollars, when I was of opinion that the measures were not wasly planned, and the results have proved that my judgment was not at fault. I obeyed, In those cases, to preserve unity of action, believing them as now, that our union is worth more than money, that it should be maintained at the cost of individual interests. Indeed, I regard un on as a genn of such worth that we should do ever, thing but wrong to maintain it; that we must not do even to preserve us from distuncing and a man does wrong when he acts contrary to the dictates of conscience, God's monitor in the soul, for then he violates the divine part of his nature and sins against light and truth. I have not done these things samply because I was told to do so, but because the light of Delty within me testided it was right.

This issue has been by me unsought: It has been forced upon me. I have endeavored to meet it like a true man, who, although valuing most dearly the frendship of this people, which has been so long and winterruptedly enjoyed by me, and mily appreciation and the consequences, than do v

of right, disregard the holiest promptings of the sont, and thus, in sinoing against nature, sin against nature's God.

With regard to apostacy I know myself to be wholy innocent, the truth of which God will in the early future make fully apparent. I might as consistently be charged with the violation of a trust that I never accepted. To apostacise from religion is to abandon it. This I have not done. It is because of my firm adherence to my religion that I never accepted on the basis of my understanding of the truth; it rests there now, and there it will continue to rest while reason holds her sway or immortainty endures.

I am charged with no crime or immorality of any kind. My only fault is in being one of the publishers of the Unit Adapatine and for endorsing the sentiments and principles set forth in its columns. Whether these be true or faise, treated upon in a temperate and respectful manner or not, you will be the judges. You can rest the articles; they speak for themselves. The magazine was started with the consent and approval of President Young, although he then expressed serious doubts as 10 its financial success, in which I did not very much differ; but money-making was not the object for which it was started. Its aim was to disseminate liberal ideas and advocate oroad, generous principles; but such only as were compatible with our faith, at least, in its most universalism aspect; in a word, to do good to the people with whom our iot was clast; and it has been devoted faithfully to that no man can righteously disposees us of; and unless our views in its pages, as an inailenance right, that no man can righteously disposees us of; and unless

We have taken the privilege of freely autocaling our views in its pages, as an inalenance right, that no man can righteously dispossess us of; and indees they conflict with truth or militate against progress no action of an ecclesiastical character can justify be faxen against us for so doing. Am I wrong in this?

Let the future, with its irresistible logic of facts,

Let the future, with its irresisting logid of head, answer.

Aleantime, would you have me false to my convictions, to the holiest impulses of my being, and queach the divinest aspirations of my sour for religious liberty? If I would, I dare not, for am I not accountable to the Great God for so much of light and so much of truth as he has blessed me with, and hew can I site against film who is the perioction of goodness, the embodiment of love?

W. S. GODBE.

hew can I sin against film who is the perfection of goodness, the embodiment of love?

W. S. GODBE.

PROTEST OF ELL E. KELSEY.

TO MY PRIENDS IN UTAH AND ELSEWHERE:—I was, at the meeting of the High Council held in the City Hall, Salt Lake City, Monday, the 25th Inst., summarily cut off from the Church of Jesus Christ of Latter Day Saints, and "handed over to the buildings of the devil," because I voted in the negative when the vote was taken to cut off Elders Harrison and Godbe, who were then on trust for apostacy. I feel it not only my privilege, but a duty I owe to myself and those interested in my welfare, to pininy define my position with regard to the faith I have clung to and advocated so strongly for a period of over twenty-six years of my life. My faith in the propiet of this dispensation is stronger, if possible, than ever before. I heard with my own ears the Prophet declare, in the spring of 1844, that he had "placed upon the hears of the Quorum of the Tweive Apostles all the powers necessary to build up the kingdom of God upon the earth and bear of the Gospel to the nations." I was with the number that were expelled from Nauvoo; the Church was governed by the Quorum of the Tweive Apostles all the powers necessary to build up the kingdom of God upon the earth and bear of the Gospel to the nations." I was with the number that were expelled from Nauvoo; the Church was governed by the Quorum of the Tweive in council until December, A. D. 1847, at which time a reorganization of the Church for the purpose, as then awoud, of enabling the Quorum of the Tweive to really act as a "Travelling High Council" of the Church, as contemplated in the reveixion in the "Book of Decirines and Covenants." I was present at that organization and voted for it in connection with inty creturen of the Sevenites. I felt then that that move of the Church met the approval of the Heavens, and I am, if possible, more tirm in that conviction now than then.

the body of the control of the contr

of knech and of the law of consecration. When the policy of a system of co-operation was manuparated, and the fathful everywhere commanded to trade only with the orthodox establishments of Zhon's Co-operative Institution upon pain of excommunication, I then fully opened my eyes to the fact that I must make a demand for liberty or be forever in bondage; that the "order of Emoch and the Law of Consecration, as he interprets them, were calculated in their combined results to reduce the people, to the condition of "tenants at will," and thus render them utterly powerless to resist the most oppressive conditions that it might be thought wisdom to heap appen them. I invite all to carefully read the four Revelations eiven on the order of knoch, and if insiste not trey will there find that all who may become members of that holy order are to be equal to temperal timing, that they may be equal in sprittual things—that each member has an equal voice it all timings portaining to the interests of the order. I also important the member has an equal voice it all timings portaining to the interests of the order. I also important that they teach the rich and work to do the poor of the Caurch. They will also find that each poor man who becomes a recipient of any portion of the properties so consecrated should forever thereafter be a steward unto 60d, and not a steward of the President of the Caurch. They will also find that each poor man who becomes a recipient of any portion of the properties so consecrated should forever thereafter be a steward unto 60d, and not a steward of the President of the Caurch in rough the bisnops.

I have apostatized from no doctrine nor commandment ever given to the Cinuch by revelation through be bisnops.

I have apostatized from the doctrine nor commanding his failibility as a man. Hildebrand admitted his failibility as a man. Hildebrand singlibility is Prope. I cannot, for the life of me, distinguish the difference between the man cannot, in my view, be made infailible by libe officers, the prop

former acquaintances. Yet, as is my faith in God, so is my fasth that truth will triumph, and human liberties in these mountains be placed on a sure basis that shalt endure forever.

With an earnest expression of a strong desire to be at peace with all men, and at war with none, I close.

A SHARP DEFIANCE.

OFFICE UTAH MAGAZINE, BALT LAKE CITY, Oct 27, 1868.

President BRIGHAM YOUND:

MY DEAR SR.—Holding my connection with the Hak Magazine, you can no longer give to me your fellowship, nor can I conscientiously ask it. I believe that you would manifest towards me, personally, much tenderness, for which I am graceful. Were I in the States or California I do not think you would take any exceptions to my writings, for I am simply an author while you are the leader of a people. As it is I see no virtue in multiplying words in justification, knowing myself to be acteredex. For years I have tried to shun the issue of this day, for theoretically I nave been a believer in republican institutions and not in a temporal theoretacy. I am, sir, very respectfully, yours, sir, very respectfully, yours, EDWARD W. TULLIDGE.

TREASERY POLICY, AND WHAT HAS IT DONE

TO THE EDITOR OF THE HERALD:-

The present depressed condition of the trade and commerce of our country with Burope and our Westful examination into the causes that have produced an incubus, to oppress all the producing interests of our people. A brief retrospect may serve to throw some light upon the line of policy pursued by our Treasury managers, and enable us to avoid in our future course the disasters which have overtaken they are properly understood, requires no more skill, labor and judgment than is necessary to conduct successfully a retail store in a country village creditor side is well provided for and a surplus

ts quite plain that some one must suffer—and it is generally evidence of oad management and incompetent or disioness managers.

When the first note of war sounded in 1861 we were exporting to Europe sanually from the Southern States cotton, tobacco and rice—that produced more tan \$200,000. The war put a stop to this export, but our Northern merchants continued to import as much from Europe suring the war as they had done before it commenced. At the same time our Northern States did not increase the volume of exports, because the war drew into the army a large portion of the best laborers in the country, and this, of course, increased the home value of all our products. Thus exports were diminished and imports increased, to enable our merchants thus to exceed in imports the raginar exports of the country the expedient of using rainroad and other interest paying securities at low prices was resorted to in Europe, and thus so large a debt was created and was pressing for payment when our war drew to a close that the rate of exchange and gold rose to our market to more than 250. Here was an overwhelming evidence of great and reckiess overtrading, and how was thus condition met? The country will remember that the then Secretary of the Treasury requisited and authorized Robert f. Walker to go abroad and to write and tak up the credit of the United States, and try to increase the bonds of the federal government at about seventy cents on the dollar. Mr. Walker did go acroad, and reports that he influence a domaind from Francrort and other towns in Germany, through merchange and sold remany and cisswhere to purchase the bonds of the federal government at about seventy cents on the dollar. Mr. Walker did go acroad, and reports that he influence a domaind from Francrort and other towns in Germany, through merchange and bankers here, that resuited in sales of near 550,000,000 or our five-twenty bonds within a few months from the time he artived in Europe. currency. The laws of trade, or supply and demand, invariably indicate the condition of debt and creait accounts by the premium or discount on exchange and gold. The price of exchange being 250 on Europe, who was benefited and who injured by the act of the Freasury? The burger, not the solier, or exchange must be benefited, who are the burgers? The merchants who import. The legitimate bills in regular trade should be drawn against the products of the country, shipped to be sold in foreign markers. Then the farm produce, or the exchangeable produce of other branches of industry, make the farmers and mechanics the real owners of exchange sold in our market. Then the farmers are the sellers of exchange when the market is in a normal condition. It follows, then, that the merchant who imports was benefited by this act of the Treasury to the extent of flity per cent, or several mudred millions of dollars; and it is equally plain that the farmers and other producing interests in our country were injured by a reduction of the price of the products of their labor fifty per cent, or several hundred millions of dollars. Thus those immarded of millions taken from the farmers and given to foreign importers was benefited for the temporated of millions taken from the farmers and given to foreign importers was the effect of the temporation for the products of the second of the products of the constant of the consta

ers was the effect of the ignorance of knavery of the Treasury.

It is difficult to conceive of an act that has or could produce so great an injury to a suffering people. The summitus of 250 for exchange would have set all the plougumen and other haborers in motion; our returned solders would have found full employment at remunerative prices; our rairroads and canalis would have been occupied, and ourselpiping largely increased to do the vast experting that would have been required to meet the demand; and as the people grew rich and more able to export the large supply would have gradually reduced the price of exchange to par, when, there being no further demand for gold to export, it would ere this have become a drug in our market, and the banks could have resumed specie payments without inhicking an mijury upon the public. These severe consequences have flowed from a violation of God's own haw of legitimate supply and demand. Thus we have shown one great and jutal mistake made through ignorance or irand by the Treasury. ignorance or trand by the Treasury.
JONATHAN OLDBUCK.

MUSICAL AND THEATRICAL NOTES.

Mrs. Scott-Siddons commences an engagement in Buffalo on Monday next. "Bogus" is the name of a new play by an un-

known author, which was produced for the first time ast Monday evening at the Chestnut street theatre, Philadelphia, under Miss Laura, Kecca's immedute supervision. The "Broadprina" critics unant-

mously pronounce it "the worst play" ever brought out in that city.

Mr. and Mrs. J. W. Albangh will commence a brief engagement at Wheeling, vs., on next Monday evening, opening in their popular drams of "Eustacine Baudin."

Mr. and Mrs. J. W. Albangh will commence a brief engagement at Wheeting, Va., on next Monday evening, Opening in their popular drama of "Eustace Baadin."

The concert for the benefit of the Medical College for Women and Children will fake place this evening, at Lyric Hall, Sixth avonce. Mrs. Mention, from Parks, has volumeered to eng on this occasion, Edinand Falconer, "she boald tras dringoon," and author of "Fure Ply," takes a boundit to-morrow evening at the Grand Opera House, upon which occasion he appears in two of his popular characters, Mockey Pres, in "Charles Obdalley" and "of Bohly." In the comic Irish drama of "The Fouries."

The Worrell sinkers have again severed their dramatic operationship. The vivacious Jenate is now in this city, looking out for the latest caprices of dame Fashion, while Irene and Sophie are taking care of "Ixion" in Nashville.

Hattz, the illusionist, who has been "doating sheard" all over the country, has broken his necromancer's wand, which has serined him so much money, and comes down from the gaidy height of a great imagician to the level of a common shop-eeper. He will shortly open a store on Broadway for the sale of magicial apparatus, conjurers' tools and novelies of all sorts.

We are promised, during the millienium that "the lion and the lam's shall its down together," and that all manner of wild and tame beasts will comort in peace and analy, Manager Wood, however, has brought together a collection of wild annuals, which, being only separated by sundry burs and cages in two apartments, peacefully tolerate each others society, day and night, for the admiration and amusement of the nussum pairons—thus somewas anticipating the Scriptural prophecy. Two large rooms adjoining the museum have been fitted up expressly for tacer reception; and here the lordly ribusecrons can be seen wallowing gracefully in a box just sufficiently hage to allow the large behast to turn itself roune in, and e'en while heading its elegant probosen in contact with the moust of the two lephants adj

SALMAVE AND HIS FRIENDS.

TO THE EDITOR OF THE HERALD:-The iron-clad steamer Atlanta, bought by Presi-dent Sainave, or Hayti, from Mr. Oaksmith, of this city, which is now being fitted out for sea at Philacity, which is now being fitted out for sea at Fillia-delphia, under the superintendence of two of Sai-nave's generals, and sont by him as apecial agents to nurry on her departure for Fort-au-Frince, has been stopped and prevented from going on with her equipment, by, it is said, orders from headquarters at Washington, in accordance with the Haylon Charge d'Affaires, hir. Laroche's injunction and wishes. It is evident that at the bottom of all this intrigue and underhand work are at play to accelerate balanave's downfull by those in whom he has the most impicit

A COLOSSAL MARKET.

New York Ahead of the World-Redemp tien of Its Past Record-A Vast and Grand Undertaking-The Largest and Finest Market in the World to Be Erected in This City.

most rank in public consideration that a superior class of market accommodations is imperatively demanded in this great city, and is bound in some this immense emporium of the commerce of a con nomelent system of market accommodation on the whole broad earth. Philadelphia, Boston, Chicago, and especially San Francisco, have kept immeasureably ahead of New York in this regard, and yet no city could so well afford or was under so great ar The products of thirty-seven States make New York their objective point. The cattle of Texas and of the Illinois prairies make their way here. The other grapes and pears came rolling across the Continent and glutted the fruit stands of Washington and Fuland glutted the fruit stands of Washington and Ful-tion markets. North, South, East and West con-tribute the supplies that feed a million mouths and satisfy the countless demands of taste and luxury. Under the circumstances New York should have the grandest and largest receptacles and dispensing places of these multifarious and endicesty arriving products which her citizens are desirous or Above all should the market accommodation be amtofore we found that the people of New York were apparently satisfied with such market accommoda-tion as could be found at Fulton or Washington. The moment, however, that an innovation was attempted and its results somewhat appreciated a general desire sprang up to make the convenience more extended and to give to the community at large its benefits dedly falled to furnish that necessary and complete convenience of supply and arrangement of supplies that the requirements of this large population demand. Private corporations have in many instances come to the resoue, and in the case of the Thirty-fourth Street Market, which this notice embraces, show the yast superiority of private over public

New York is at last to have a market which will be worthy of the commercial capital of the continent. A company of enterprising gentlemen, organ-Company, is about erecting a magnificent structure. at the foot of Thirty-fourth street, North river, to be called Manhattan Market. The property secured for this purpose is bounded by Thirty-fourth and Thirtyfifth streets, Eleventh avenue and the North river, and comprises about eighty city lots, with bulkhead and river front of 200 feet, with all the water privileges. The main market will cover the whole block leges. The main market will cover the whole block from Eleventh to Twelfth avenues, and between Thirty-lourth and Thirty-lifth atreets, come 800 feet by 200, or 100,000 square feet. This will be the largest building under one roof on this continent. The open market will be bounded by Thirty-fourth and Thirty-lifth streets, Twellth avenue and the Bulkhead line, being 200 feet long by 150 feet broad, and presenting a superficial area of 20,000 square feet. This will be covered by a roof of felt and gravel, with abundant ventilation, and is to be noored with payenent flagging.

The dock to be used constructed for the special

gravel, with abundant ventilation, and is to be hoosed with payonent flagging.

The dock to be used constructed for the special use of the market will be 300 feet long from the centre of the bulkhead, and as fees wide, thus giving ample facilities for the leading and unionating of market produce. No flagr location could be found in this city for the purpose, as ere many sears Tauty-fourth street will be the central line of the astropola. The foundation will be on piece and concrete; the sili course of Lockpert stone or grantie; the halls, of brick, 44 inches thick and faced with the lest Philadelphia. 25 feet high at the Eleventh avenue end and 24 feet high at the Twellth avenue, owing to the grade of the street. There will be 108 doors and windows on Thirty-fourth and Thirty-fith accrete and 30 on Bieventh and Twelfth avenues, the centre ones being the largest, the whole arened with owing to the grade of the street. There will be 108 doors and windows on thirty-fourth and Thirty-fifth streets and 30 on Sieventh and I welth avenues, the centre ones being the largeat, the whole arened with brick and Lockport stone imposts and keysones; the doors of ornamental tron and the windows of glass; the cornice of ornamental treework and metal eave troughs; the four corners flanked with towers of ornamental tron work 70 feet high. The centre of the Thirty-fourth and Thirty-fifth street elevations will be carried up three stones or 70 feet high and be 119 feet long by 30 feet deep, to be reached by Iron spiral statecases and 10 e used as offices, restaurants or for other parposes. The centre, on Sieventh and Tweiffth avenues, will also be carried up three stories, with an iron cupola, the whole being 11a feet longs by and 100 feet long by 26 feet deep. These elevations being supported from the math floor of the market. The roof will consist of three spans or arches of wrunght from lattice work, supported on iron columns. The centre span of 100 leet, done snape, and 75 feet from the floor. A communous range of circular headed ventilating windows, eight and ton feet high respectively, around the whole building, both on the centre of the side spans and on the crown of the main roof; six patent ventilators, eight feet square, at equal distances along the ridge; thus making not only a grand and depant roof bulk alloyding abundance of fight and ventilation.

The clook tower, of iron, which will rise from

entitation.

The clock tower, of iron, which will rise from the centre to the main roof, to be 34 feet at the che centre to the main roof, to be 34 feet at the

The clock tower, of iron, which will rise from the centre to the main roof, to be 34 feet at the base and 182 feet align. The covering of the roof to consist of narrow inch and a quarrer tongued and grooved while pine, covered with English felt and roofing tin.

The whole building to be lighted inside by 700 gas burners and outside by 150 globes over the centres of the doors and windows. The main thor laid while French applicate, with all the proper arrangements for water and dramage. The mainter of stains on the main floor inside the building 1,200 in round numbers.

The building will be of the Byzantine style of architecture, simple in construction and grand in effect, echipsing all previous market surgedures. The work will be commanded as soon as the property is vacated by some parties now on a portion of it, on the 18t July, 1870. In the meanwains the company

work will be commenced as soon as the property is vacated by some parties now on a portion of it, on the ast Juny, 1870. In the meanwhite the company of gentlemen, after having and before them pans and drawings from a number of prominent arcallects, have adopted the plans sibenited by Mr. If. G. Harrison, and the designs are certainly very grand and traposing, and admirably shapted for the purposes intended.

Too much praise cannot be extended to the gentlemen who have imangerated the movement, which is certain to prove a financial success. The good judgment they have displayed in the selection of their designs, so well adapted to meet the purposes and wants of a large body of people, give a guarantee of the support and encouragement which will be given them, and at the same time give to our city an ornament as well as a long needed improvement. The whole outlay will be in the neighborhood of \$1,000,000. It is not too much to cham for this building an extent greater than any other of a similar character. On its ample floor an entire army corps could be paraded and room left for 2,000 spectators besides. The vastness of the space might be realized by any one who has been within the Celtsoum at Boston, and being told that this market is to exceed that structure by 10,000 for the spect when built on, but this is what people oppularly know, as an avenue block, which has a rectangular stretch lour times as great and correspondingly imposing.

Agreeably to invitation representatives of the means for this great structure were submitted to their examination by the trustees of that institute of the manhattan Building Company has evening, web and hand of the invitation representatives of the manhattan Building Company has evening and much of the invitation representatives of the manhattan Building Company has evening and much of the invitation representatives of the manhattan Building Company has evening and much of the invitation representatives of the manhattan Building company has evening and much of the fine of the m

Proposition to Test Whether It Is a Work at Art or a Petrified Raman Hody.

To the Editor of the Health:

Is the giant recently discovered near Syracuse a work of art? Is it a petrified haman body? The

finders and showmen claim that it is the latter. The A sculptor is asked for on the one side to determine "marks of the chisel" and refused on the other lest injury should ensue to the "petrifaction." Geologists are positive on one point, that the object in now "gypsom" (suiphate of lime). This positive is now "gypsum" (sulphate of lime). This positive opinion cannot be gainsaid, the characteristics of gypsum being too clearly understood to be muchaken even by a tyro in geology. The solution of the mystery () seems, then, to be a very simple one. Statues of gypsum (or plaster, can be easily repaired when broken. Vessels of far more unmanageable material have been broken and repaired without showing sign of their fracture—witness the Portland vase. Petrified bodies would assuredly show the markings of their laternal mechanism. Why not, then, carefully saw the Onondeas, "individual through the bedy?" The viscers whole surely exhibit "petrified" convolutions, or remove a portion of the skull, the "petrified" brain could be disclosed and the please could be plut together again without injury in any ones. Dodbis would be set at closed and the pieces could be put together again without injury in any case. Possis would be set at rest; modical science could rest on medical science could rest on medical science could prove to have not like, see logy could desermine what coexistent megatherium it used for its horse. The cinest of the scanton could not represent internal orwans.